

CHRISTIAN INTELLIGENCER

AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PREACHER.

[The following Sermon, which was written and preached by a Congregational Clergyman about thirty years ago, has been handed us in manuscript with the venerable author's consent that we should publish it in our columns. The reader will find it an able and interesting discourse. It is upon the subject of the divine purpose in permitting the introduction of sin or moral evil. The learned author's examination of the various attempts made by Calvinistic and Arminian divines to reconcile the permission of moral evil with the goodness of God, (they all being fruitless, since both classes contend that the evil will be eternal,) will be found fair, candid and conclusive. What the author, at the close, suggests as the *probable* solution of the difficulty, we must regard as the *only* solution of it. But, what in those days was ventured as conjecture, is now embraced as demonstration.]

Thirty years ago Universalism, as such, was hardly known in this region. At that time, there being no sectarian jealousies upon the subject, and what the minister said, being, of course, regarded as sound doctrine, the enlightened amongst the orthodox—the author of the following was one of them—might venture without much hazard to intimate the true doctrine to their hearers with considerable plainness. Indeed even in the present day we have heard from orthodox pulpits as clear Universalism as we could preach; but the greater part of the congregation seemed not to be aware that it was such and took no offence therefrom. Such facts warrant the belief, which is somewhat extensively entertained, that, after all, many of the most enlightened amongst the orthodox clergy do themselves, at heart, believe in the final triumph of the grace of God over all error, sin and misery. We have sometimes seriously doubted whether there was a well informed minister of any denomination who really and without doubt believed in the doctrine of the never ending misery of a part of mankind.]

ORIGINAL SERMON.

[ANONYMOUS.]

Text. "Clouds and darkness are round about him."—Psalm xcvi. 2.

The natural sun, according to philosophy, is the source of light to the solar system, and the parent of vegetation. God, with whom there is no variableness, and from whom cometh down every good and perfect gift, in allusion to the sun, is, in scripture, styled the *Father of Lights*. As the brightness of the sun, at times, is obscured by intercepting vapors, so is the *Father of Lights*, concealed from mortals by some impenetrable veil. His origin, his essence, the manner of his existence, how he is the cause of all things, and yet uncaused himself, are subjects too vast for human reason to contemplate. And so inscrutable in the eye of reason are many events which he hath suffered or caused to take place in the moral world, that respecting these it may be said, "Clouds and darkness are round about him."

From the things that are made are clearly seen, in a certain degree, his eternal wisdom, power and goodness; and in revelation, there are express declarations or facts that God is benevolence, or love.

In reasoning from those perfections, which, from the works of nature, and from revelation, we must ascribe to God, we should naturally conclude that a Being of such perfections, would concert and execute the best possible system. In reflecting on that destruction and misery which follow as natural consequences of sin or moral evil, both in this life, and that which is to come, we should as naturally conclude that system the best possible into which sin or moral evil had never been suffered to enter. These are conclusions which reason in its greatest maturity would draw from the perfections of God, and from the pernicious effects of sin or moral evil. For reason would lay it down as her favorite maxim, that infinite wisdom could have foreseen this evil; that infinite power could have prevented it; and that infinite goodness would have caused an interposition to have prevented its existence. Reason is, however, confounded in her conclusions, though justly, in her own opinion, drawn by positive fact. Notwithstanding the many indications which we have from the works of nature and the demonstrations from revelation, of the infinite wisdom, power, goodness or love, of God, it is an undeniable fact, that sin or moral evil, though destructive to human happiness, has found admittance into that system which he concerted and executed. Human reason is, therefore, under this dilemma; either to limit some of the perfections of God, or to suppose that sin was not, upon the whole, inconsistent with the greatest good of the system. Unwilling to limit the perfections of God, mankind, perhaps, secretly believe that sin, though productive of partial evils, is, in reality, a reason that leads mankind to see the power, wisdom and goodness, of the *First Cause* from his works, points out to them a train of evils proceeding from sin; and the same revelation which declares that *God is love*, also declares that the *wages of sin is death*, and that it shall be *punished with an everlasting destruction from the presence of the Lord and from the glory of his*

power. How to reconcile sin with the greatest good, or the admittance of it with the perfections of God, is still no small difficulty. To evade, or to remove, this difficulty, many and various have been the attempts.

The laws of any State, so far as the wisdom of the Legislature extends, are calculated to promote the good of the citizen. Upon the supposition that these laws are, in reality, thus calculated, the citizen never can be so happy by disobedience as by a conformity. The laws of God are general rules arising from the fitness of things to promote general good. As the Legislature, in this case, is possessed of unerring wisdom, his laws are, in the highest degree, adapted to secure the object proposed. A universal conformity to them must promote the greatest happiness of all classes of beings. Sin is nothing but a transgression of these well adapted laws. If a conformity promotes the greatest good, sin, which is disobedience to them, must, therefore, upon every principle of fair reasoning, be inconsistent with the greatest happiness of the system. Can that which violates laws, taken from the fitness of things and calculated to promote universal good, at the same time advance the happiness of that system, the happiness of which these laws were intended to secure? Can that by which an unknown number of men and angels are represented as being for ages of ages miserable, promote the good of the whole? It seems to have a diametrically opposite tendency.

By the greatest good of the system through the admittance of moral evil, may possibly be intended the *glory of God*.—But what intended by the *glory of God*? Is his *essential* glory intended? Surely it cannot be supposed that this glory can be diminished, or augmented by vice or virtue. Is it any pleasure to the Almighty that thou art righteous? Is it gain to him that thou makest thy way perfect? Is it a pleasure or profit, without which he could not be perfectly happy? God, who is self-existence, upon whom all things depend, cannot be supposed to be dependant on the actions of his creatures for his happiness, or glory. The *essential* glory of God therefore derives no additional lustre from the introduction of moral evil. By the *glory of God*, may possibly be intended his declarative glory. What is this glory? Does it consist in something distinct from, or inconsistent with, the happiness of the universe? The very idea goes upon the supposition that God is a selfish, or defective being, standing in need of something to his felicity, of which he is not possessed, or represents him in the likeness of some arbitrary monarch, who ruins the nation to add to the splendor of his court.

The declarative glory of God resembles the true glory of a king. In what does the true glory of a king consist? Does it not consist in concerting such measures, and enacting such laws, as, by a conformity to them on the part of the subject, promote the greatest good of the kingdom? Are not the wisdom of his head, the goodness of his heart, and the power of his hands displayed in concerting and in executing such measures? And does he not derive the most exquisite pleasure, in observing, from the operation of his salutary institutions, the greatest political happiness accruing to his subjects? If then the declarative glory of God resembles the glory of a king, which is as good an idea as we can have of it; and if the glory of a king consists in making his subjects happy, or in enacting laws, which, by a conformity to them on the part of the subject, promote the general happiness; then sin cannot promote this glory. For sin is a non-conformity to these laws, or a transgression of them, which, if obeyed, secure the good of the whole. Instead of advancing, sin must tend to the detriment of all; consequently, it cannot promote the declarative glory of God.

Perhaps, by the *glory of God*, all this while, is secretly intended *certain attributes*, which could not have been displayed without the introduction of moral evil. *Penal justice* and *sovereign mercy* seem to have made greater impressions upon some minds than all the other perfections of God.—Some occasion must have been provided for the display of these. Penal justice being the punishing of the wicked, and sovereign mercy a favor to the guilty, they could not be displayed, without the admittance of his. God, therefore, it is said, in order to have an opportunity to display these attributes, caused moral evil to exist. If, by the existence of moral evil, God had an opportunity of displaying penal justice, to cause it to exist for this purpose strikes the mind as a little inconsistent with wisdom, goodness, or communicative justice. If, therefore, it could be maintained that God sought such an opportunity for the display of this attribute, penal justice, the fact would tarnish, in no small degree, the lustre of his moral character, and cast a shade upon all his other perfections. Should a pilot raise a storm at sea that he might have a better opportunity to display his skill in steering the vessel, even if no lives were lost, in-

stead of appearing wise and good, he would appear weak and vain-glorious. But should numbers lose their lives in the storm which he had raised to make a pompous display of his skill, he would appear a wretch lost to all goodness, and capable of sacrificing the lives of his fellow men to gratify an unpalatable vanity. Not unlike such a pilot is God represented when it is said, that he caused moral evil to exist that he might have an opportunity to display penal justice.

As to sovereign mercy, what is it but a particular modification of goodness? And might not goodness, even supreme and absolute goodness, have been displayed without the admittance of sin into the system? Did not God, in reviewing all his works, pronounce them *very good*? Induced by his own essential benevolence, God reared up the universe, and peopled creation with various orders of sensitive and intelligent beings. By the wisest arrangements, through nature, each enjoyed all that happiness of which his nature was susceptible. What accession, by the introduction of sin, was acquired to the general happiness? What accession of importance to make it an object with the Almighty, to cause, by the introduction of moral evil, a revolution in nature for the sake of an opportunity to manifest a particular modification of goodness, called sovereign mercy? Before this revolution, it seems, that every part of this system enjoyed a happiness the best adapted to its capacity, and adequate to desire. By this revolution some parts suffer. At best, therefore, it is like one of those political revolutions, by which a few individuals are enriched, and the great part impoverished. The king, who, having previously, by wise institutions, made his subjects peaceable and happy, should cause them to rebel, in order to have an opportunity to display his sovereign mercy in pardoning their crime, even if he pardoned all, and restored all things to the former state of tranquility and enjoyment, would obtain no real glory. For, though he might manifest a new trait of his character, yet when the real motive was known, it would detract greatly from the merit. And the reflecting part of the kingdom, might have in secret, been better satisfied with his conduct and felt a greater veneration for his character, had he suffered things to have remained according to the original happy establishment. Whatever of suffering was felt, though momentary, was a deduction from the happiness which would have been enjoyed had he not caused a rebellion. But if this king should cause his peaceable and happy subjects to rebel in order to display sovereign mercy in pardoning a part, and that the smallest number, while the rest were made miserable, however, these few favorites might extol the clemency and godlike benevolence of their sovereign, the rest would have some reason to complain, and indifferent spectators would be convinced of great partiality. Whatever might be said by the favorites in vindication of their sovereign, the enlightened, benevolent, uncontaminated part of the kingdom, could not but view him as vain-glorious, unjust and tyrannical. Whether such a conduct be ascribed to God or to a king, the character is the same. Vain-glory is vain-glory, injustice is injustice, tyranny is tyranny, whether in a king or in God. That is, what would obviously appear to be vain-glorious, unjust, and tyrannical, to pure unadulterated reason upon mature deliberation, when a king is considered, would appear so, if God were considered. For,

"Of God above, or man below,
What can we reason but from what we know?"

God, therefore, never could cause moral evil to be introduced to have an opportunity to display *penal justice* or *sovereign mercy*. Such a motive, considering the consequences of moral evil, would even tarnish the glory of a king. If it be said that God, by the introduction of sin, has had an opportunity to display his sovereign mercy beyond what he could have done, had there been no sin, it may be said that as much goodness, and more wisdom and power, are displayed in preventing, than in punishing or partially pardoning crimes after they are committed. And where were the wisdom, and power, and standing goodness of God all this time in which he was seeking an opportunity to display penal justice and sovereign mercy? Were they talking, or pursuing, or on a journey, or sleeping? I wish mankind, in their speculations would consider God in his *whole* character, and not shade some attributes in order to add brightness to others.

The human mind in its speculations is strangely biased through the influence of a powerful, though sometimes, an imperceptible self-love. A political junto, having worked themselves into favor, shining in light reflected from the splendor of the throne, and basking in the gentle sunshine of Majesty, by a strange perversion of reason and common sense, work themselves into the belief that they are the nation, and that whatever promotes their good, promotes the good of the whole. From a like self-love, and by the like perversion

of reason and common sense, it will still be contended, that as some are selected from the mass of mankind to be favorites of the Almighty, as these will be more happy by the selection, more happiness, upon the whole, will be enjoyed than there would have been, if sin had never been introduced.

Such a suggestion may pass for truth with those who imagine themselves to be the only favorites of heaven, though to others it might not be perfectly satisfactory.

Suppose a system to consist of an hundred persons or individuals. Suppose this system to have in it an hundred degrees of happiness; and each individual capable of receiving, and actually enjoying, by a certain tenor of conduct, one degree. Suppose at the same time that all are made capable of forfeiting their happiness by a different tenor of conduct. Suppose that fifty out of the hundred, by this wrong conduct, do in fact forfeit their proportion of happiness, and the consequence is obvious that there is but one half as much of happiness as there would have been, had the whole conducted rightly. There is but one half the happiness enjoyed in the system of which it was capable; unless it be supposed that the capacities of the one half are so enlarged by the sufferings of the other, as to render them susceptible of double enjoyment. This addition of happiness, could it be derived from the forfeiture of others, would not be highly relished by a benevolent mind. Such a mind far from deriving any additional degree of happiness, in reality suffers a diminution of that which it would otherwise enjoy in seeing others deprived. And rather than derive a double happiness from the wretchedness of others, it would refuse the additional degree upon such terms, were it offered. If the saved therefore resemble, in their nature good minds on earth, they never can derive any addition to their happiness from that misery which is the consequence of the introduction of sin into the world. The person who can, in cool blood, derive a pleasure from the misery of his fellow men, or exult in their sufferings, must have the utmost depravity of heart and malignity of mind. Satan, indeed, may enjoy a malicious kind of pleasure in seeing others as wicked and miserable as himself, but the very possession of such a malignant disposition, is to him intense misery.

Good men here on earth, *weep day and night* in beholding the misery of mankind produced by their sins. Will their hearts be hereafter so steeled as not only to view with indifference an increased misery produced by the same cause, but also to derive from it an hundred fold of happiness? Such is the benevolence and affection of the good mother in this life, that every pang which her child endures touches her to the heart, and causes her to "feel and agonize at every pore." Will goodness, in its essence, be so essentially changed in the life to come, that this same mother can behold with rapture, and exult in seeing this same tender infant tortured with pain, agonizing in misery, wreathing its body, and in the extremity of its anguish, with a distorted visage, shrieking for a drop of water to cool its parched tongue? So inconsistent with all our ideas of goodness is the supposition that the happiness of the saved is augmented by the misery of the condemned, that it can never be admitted but by a mind which much religion hath made mad.

Upon no principle of reason can it be made to appear that the misery caused by sin, adds to the happiness of the whole, or any part of the system.

The good of the system, the glory of God, or a desire to display certain attributes, penal justice, and sovereign mercy, altogether, therefore do not account for the introduction of moral evil.

The most plausible reason which has been assigned, to account for the introduction of moral evil, is the *free agency* of intelligent creatures. But perhaps this reason has more of *plausibility* than of *truth*. It does not, indeed, derogate from the perfections of God not to be able to perform what would imply a contradiction. And to make intelligent creatures free agents, and yet to make them incapable of abusing their freedom might imply a contradiction. Unless the foreknowledge of God be limited, he must have known that intelligent creatures, endowed with liberty, would, by the abuse of it, plunge themselves into guilt and misery. The difficulty therefore is, to reconcile the goodness of God with his bringing creatures into existence under such circumstances, endowed with such powers, by the abuse of which, he knew before he made them, they would make themselves miserable. If he could not have made such a being as man, without endowing him with a capability of sinning, he certainly had it in his power *not to have made him*. And to human reason it seems more benevolent of the two, not to have made, than to have made, with the knowledge that the being made, would, by the abuse of the powers with which he was endowed, make himself miserable eternal-

ly. Virtue, which is the result of free agency, if there be any such agency, is doubtless attended with exquisite pleasure. But, without this agency, mankind might have been, in a certain degree, happy.—If therefore the greater part abuse their agency and make themselves miserable, more happiness might have been enjoyed by them as a race of beings without than with this agency. And more benevolence would have been displayed on the part of their Maker in having made them physically virtuous and physically happy, than to have entrusted their virtue and happiness to their own freedom. The father of ten sons, having an inheritance for them all, would see a fitness, when they were of age, to put each one into possession of his inheritance.—But if he knew, that by an abuse of their inheritance, they would make themselves more miserable with it, than they would without it, he would retain it in his own power and give it out in such portions as would prevent their misimprovement. Or if he knew that a part of his sons, by being in possession of their inheritance, would render themselves more happy with it, and that the other part would not, he would give it to those only who would make a good use of it. As God has given this discretion and benevolence to parents to lead them so to conduct upon a certain knowledge of the actions of their children, he must be possessed of these qualities in a higher degree. In fair reasoning therefore, it may be concluded that God, upon a certain knowledge that mankind would make themselves miserable eternally by the abuse of free agency, never would have brought them into existence with such a power; at least, no more of them than he knew would make a good use of it. Whatever the difference may be between a judicious and benevolent parent and his little children, it cannot be greater than that between God and the most exalted of his creatures. And would a judicious and benevolent parent calmly look on and see his little children, though they had sense enough to keep out of the fire, run into a flame by which they would be utterly consumed? To teach them discretion, he might suffer them to feel the pain in a certain degree; but if he had power to prevent, he would never suffer them to be consumed. If therefore the benevolence of God resembles that of a parent, he never would have endowed mankind with a power, by the abuse of which, he knew when he gave it, they would make themselves eternally miserable.

To account, upon the principle of free agency, for the introduction of sin, traced through all its consequences, is no more satisfactory than to account for it upon any other principle. We want some solution of the difficulty that shall vindicate the benevolence of God. At the best, to account for the introduction of sin, upon the principle of free agency, only vindicates his justice. Provided he knew mankind would so abuse this agency as to be wretched forever, from fair deduction, I do not see how his benevolence can be vindicated; for to human reason it would appear more benevolent not to have made, than to make with a certain knowledge that the being made, would make himself miserable. If you say God did not know it, you then impeach his infallible knowledge: if you say that, though God knew sin, by which a certain part of mankind would perish, would be the unavoidable consequence of free agency, then you indirectly attack his power, or his wisdom, or his goodness. And all the reasons which you can assign to account for the introduction of moral evil, upon the supposition that the happiness of the system is diminished by it, will, traced through all their consequences involve some inconsistency, absurdity or impiety.

After the best that can be said on the subject, it must remain as one of those *secret things which belong to God*. *Clouds and darkness are round about it*. The most probable solution is, that the whole system is capable of the greatest degree of felicity of which infinite wisdom, power, and benevolence could make it; that this system consists of various orders, each enjoying a happiness the best suited to its state and capacity, and each subjected to partial inconveniences for the good of the whole; and that, notwithstanding these partial inconveniences, not only each order, but every individual of each order, shall enjoy in the whole of its existence more than it shall suffer, and be qualified for higher degrees of enjoyment by its sufferings. This, in part, must be a conjecture, rather than demonstration; but it is conjecture naturally formed in reasoning from the perfections of God. Though we cannot, by our reason, reconcile the introduction of sin with the attributes of God, or with the greatest good of the system, yet under the government of a wise, powerful, benevolent Deity, "All partial evil may be universal good."

"Hope humbly then, with trembling pinions soar,
Wait that great teacher, death, and God adore."

Partial or particular kindness is frequently impartial to general cruelty.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 11.

HORNE, ON MARK XVI. 16.

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

Improving a leisure hour a few days since in looking over "Horne's Introduction to the critical study and knowledge of the Holy Scriptures"—a large octavo work of four volumes, intended for orthodox students in divinity, our attention was arrested by some remarks on the above text, quoted from Leechman's Sermons—an orthodox writer of high repute, and adopted by Horne as containing his views of the text. The orthodox have so long and so extensively considered this text as referring to a future state, that we copy the before mentioned remarks with the greater readiness, in the hope that they may be the means of doing good.—Horne's orthodoxy will not be questioned.

"The sanctions with which our Lord enforces the precept of faith in him, (Mark xvi. 16,) though generally applied to a future judgment, do not appear to have any relation to it; but only to the admission of the Christian converts into the Christian church, after Christ's Ascension, upon the same terms as he admitted the himself. Jesus here, upon leaving the world, gives his apostles the same power which he himself had exercised, and orders them to use it in the same manner. 'He that believeth not, shall be condemned,' or accountable for his sins. This answers to the denunciation which Christ had often made against those who should not receive him; 'that they should die in their sins.' Thus John iii. 18, &c. and 24. What this denunciation or condemnation was, we see, John viii. 24, 'ye shall die in your sins.' The same appears to be the sense of John xx. 23, Matt. xvi. 19. All these texts declare, that upon the first receiving the Christian religion, Christ and his apostles in his name, forgive those that believed and were baptized; and what was then done here would be confirmed in heaven. But they [all the above texts] have no relation to their condemnation or acquittal at the day of Judgment." Vol. i. p. 446.

The orthodox writers, one after another, appear to be giving up all the proof texts on which their brethren have relied to prove the doctrine of endless punishment.

It is proper to remark, that the above extract occurs in the course of an answer to the objection of Tindal, a deistical writer, that the sanctions of Christ enforcing the precept of faith, are unreasonable and unnecessarily severe. To save the text from this objection, which must be valid if it be admitted that Christ would make a person miserable forever for not believing in him, Horne found it necessary to abandon the general opinion of the text and to tell the truth about it. We have frequently noticed that whenever Unitarians contend with deists, they find it impossible to maintain the authority of Christianity consistently with their own system, and are obliged to resort to Universalist views of the scriptures in order to support the truth of the Christian religion. They can then do it fairly and conclusively. And yet sometimes they say, Universalism is akin to infidelity! Why, were it not for what Universalists do to ascertain and show the true meaning of the bible, the whole world would be one infidel. They certainly would if the views of Unitarians were universally supposed to be agreeable to the Bible.

UNIVERSALISM AND REPUBLICANISM.

We are not in favor of connecting religion with politics, as every body knows; but religion will have and does have an influence not only over individual character but over the elements of social law and national right. Religion lies at the foundation of that superstructure which embraces the moral and civil blessings of mankind; and that form of religion which is the most calculated to assert equal rights and universal freedom is the safest in the cause of republicanism—the cause of human liberty. Every thing that is exclusive is inconsistent with the sound political maxim that "all men are born free and equal." All limitations are exclusive. The great Legislator and Governor of the universe they represent as regarding them as his peculiar favorites. Hence on the plea of divine exclusive favor, unreal and arbitrary distinctions are begotten and carried into social and civil life, which are destructive of republican equality. We regard orthodoxy as the legitimate and deadly enemy of republicanism. It rejects a large part of mankind as unentitled to its protection and fellowship. It encourages aristocratical distinctions that should not exist. In short, it is exclusive; and whatever is exclusive in religion, is calculated to beget exclusiveness in political law. For if all men are not equal under the government of God, why should they be equal under those "powers which are ordained of God," viz. the civil authority? The religion of the Bible we believe to be republicanism. Christ would have his followers to call no man his Master, but required those who were greatest amongst them to become their servants. This is republicanism. This is the case under our government. We have no Masters, our rulers are our servants. Universalism contemplates all men as brethren, children of the same Parent, having equal rights and an equal interest in his favor. The influence of such a doctrine is the salvation of republicanism. It creates no arbitrary and factitious distinctions. It allows of no other superiority among men, than what that practical goodness gives which aims to serve the interests of mankind. We have thought on this subject much—more than we now have room to express. But the more we think on the subject, the more are we satisfied, that so far as religion has an influence over the public mind, directed to the preservation of liberty and equality, Universalism is the only religion which, at the core, is friendly to republicanism.

The really pious men of the world seldom find a place in history; the powerless tutor of their way offers no lure to the sycophant of a succeeding age. High crimes, powerful artifices, daring achievements swell the historian's page, and highest in the favor of our church and state men are the characters of those, who have conspicuously aided the system of governing earth in the name of heaven.

"FRANKFORT AND THE PREACHERS."

We think about enough has been said on the controversy between "Frankfort" and two Preachers of Universal Salvation, about Mr. Balfour's statement in his letter to Dr. Beecher in relation to the disbelief of the great body of Universalists in a future hell. We will quote the remarks of Mr. Balfour which have given rise to this controversy. Whether he meant that future limited punishment is now no more extensively believed amongst Universalists than infant damnation is amongst the orthodox, or whether he meant that very few of the former believe in such a hell as Dr. Beecher holds to, the reader will judge for himself. We incline to the opinion that Mr. B. intended to say, that the great body of Universalists have of late come to the conclusion, which he has arrived at in his inquiries, viz. that there is no place called hell in the future world, and that, consequently, unless it can be proved that there is some other place of misery in the other world, there is no misery there. If he did intend to say that there are no more amongst Universalists who believe in future punishment and reformation, than there are of believers in infant damnation amongst the orthodox, we must give it as our opinion that the statement is erroneous. Mr. Balfour, however, can easily say what he did mean.

"But (Dr. Beecher) you might have spared your labor, in repeating the opinion, that sinners are to be reformed in hell and fitted for heaven, for very few Universalists now hold such an opinion. Most of them deny, that your hell exists in the future state, or that the Bible teaches it. In future, you may therefore make all your exertions to bear on proving the existence of your hell. You cannot with a good grace, blame Universalists for making this improvement in the Calvinistic creed. Reformation in hell, Sir, is not so extensively believed among them, as infant damnation is in your order, notwithstanding all your late efforts to expunge this horrible doctrine from among them. If you have made the pleasing discovery, that all infants are to be saved, why should it vex you, that Universalists have discovered your hell is not a Bible doctrine, but a relic of heathenism?"

TEMPERATE WEDDINGS.

A correspondent has sent us a brief notice of a wedding without ardent spirits or wines, in a family, where, hitherto, free drinking had reigned. This instance of reformation is valuable; but the bare fact, that a couple were married without rum or wine, is, we hope, not now so rare, as to need mention in a newspaper.

N. H. Observer.

This was not the wedding which took place in Cana of Galilee, where wine, furnished by Jesus Christ himself, was used. The best of causes sometimes are ruined by the intemperate zeal of its friends. They may conduct so as to make themselves ridiculous; in which case a reaction follows that proves destructive to the object intended to be effected. Extremes most generally become wrong. There is a reasonable medium in all things. Our orthodox friends seem to be in such a confirmed habit of intemperance in driving things so far and telling such extravagant stories, that we greatly fear their friendship to the cause of temperance will do it more harm than good. When Mr. Hewitt, the Agent for the American Temperance Society, who, for effects' sake, has been pulled as "the Apostle," delivered a course of Lectures in Salem a few weeks since, he undertook to tell a story, about a father, who, in order to get money enough to buy a glass of rum, sold the body of his deceased son for three cents! Now who will believe such stories? They may cause the retailers of them not to be believed; but can serve no valuable purpose in the cause they intend to promote by the means of them. It is utterly incredible that any father, we care not how abandoned he is, should be permitted in this country to sell the dead body of his child for money, especially for three cents to buy a glass of rum with; and still as impossible that any physician should have made such a purchase. To be intemperate against intemperance is no way to promote the good cause.

Extract of a letter to the Editor, dated Proctorsville, (Vt.) August 27, 1829.

"With pleasure I inform you of the prosperity and prospects of our Church and Society here—the success of the Great and Good Cause of our Redeemer; the cause of Him 'who worketh all things according to the counsel of his own will,' and 'who will have all men to be saved.' Ten Brothers and Sisters recently came forward and united with the Church; eight of whom received Baptism, seven by immersion and one was sprinkled kneeling at the water side. Seven more were proposed last Sunday for Baptism and Union with the Church next Sabbath. I think we cannot too highly estimate the blessings which have attended Br. Skinner's labors with us; and have much reason for gratitude to Him, who rules and governs all things in infinite wisdom and excellence."

"A Solemn Appeal to all Liberal Christians and especially to all Universalists." A tract of the above title has been published in Utica by Br. D. Skinner, a copy of which has been sent to us. It contains 24 closely printed pages. The Appeal is an urgent, sensible and timely one; exhorting all liberal Christians to awake out of sleep, to put on their strength and to concert means for checking the unholy plans of corrupt priesthood and for propagating the truth as it is in Jesus. We hope it may be extensively circulated, and that the solemn warnings and sound advice contained in it may be as extensively regarded. We know of no inconsistency greater than for liberal Christians to give of their substance to the orthodox, leaving their own cause unsupported. We must respect ourselves and our own cause, would we be respected and see the truth prosper. If the orthodox were left to support their establishments without the aid of liberal Christians, whom they continually misrepresent and abuse, their work would soon come to naught.

Some of our orthodox preachers and laymen seem to think that there is a very close connexion between the election of grace, and an election to office: those who are interested in the former, being the only suitable persons to enjoy the benefits of the latter.

The love of God is so abundantly shed abroad in the hearts of some very pious people, that they are constrained by it to vilify and persecute three fourths of the community in which they reside. They have so much better religion, and so much more of it, than their neighbors, that it is their daily business to speak all manner of evil of them falsely and to injure them in their feelings, their standing in society and in their business. We

have hosts of such Christians—would that there were more Christians—or heretics as they would be called—of an opposite kind.

DEDICATION.

The Free Meeting-house in Anson will be dedicated on the 23d inst.—a week from next Wednesday.

KENNEBEC ASSOCIATION.

The Kennebec Association of Universalists will meet in Belgrade on Wednesday and Thursday, the 7th and 8th of October next.

Pressing engagements and a feeble state of health have prevented our attending the Y. C. & O. Association in Fryeburg this week. We hope to present our readers with the Proceedings in our next.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

REPLY TO "ANOTHER UNIVERSALIST PREACHER."

MR. EDITOR:—Other and less unpleasant duties have prevented an earlier notice of "Another Preacher," who professes himself acquainted with almost any thing, known or unknown, to any one else, and says he "does not write for controversy." This is well;—and if his "Reply to Frankfort" is a specimen of what he would do should he write for controversy, it is to be hoped for the credit of the order to which he professedly belongs, that he will never attempt it. When "A Preacher of Universal Salvation" declined "further concern with Frankfort," I thought it indecorous to attempt further acquaintance with him; and should still think it ungenerous to again remark upon his charges against Mr. Balfour, or upon his attempted defence of them, had not "Another Preacher" copied his defence, and published it again with some additional assertions of his own. He has reiterated his predecessor's charge, that "Frankfort has attempted to explain Mr. Balfour's meaning," &c. Where in my notices of a former "Preacher's" charges, or in my replies to his "passing notice of Frankfort," have I attempted to explain Mr. Balfour's meaning? The paragraphs in Mr. Balfour's letter to Dr. Beecher, quoted and commented upon by "A Preacher of Universal Salvation" are too explicit to need explanation; an attempt to render their meaning more obvious than the subject upon which he was writing, together with the language he uses has made them, would be but little if any thing less absurd, than was the attempt of an officious block head to render the coruscations of an aurora borealis more apparent to his neighbor by thrusting a torch into his eyes. Had Mr. Balfour's language been of doubtful import, (which it is not) the well known sense in which the gentleman to whom he was writing uses the phrase hell in relation to future punishment, would of itself render explanation superfluous to any one who could derive advantage from the labor of a friend who should "bruise him in a mortar among wheat." So far from our "preacher's" notion being correct, that I have made an effort to defend Mr. Balfour, or to explain his meaning, on referring to what I have written it will be seen that this "twice told tale" is the offspring of our preacher's distempered imagination. I have more than once repelled the charge, and given my reasons for noticing "A Preacher of Universal Salvation," and called upon him to defend what I then thought, and still think, to be not only a "misrepresentation" of Mr. Balfour, but also of the "order of Universalists as such." Instead of answering my question submitted, and repeated in various forms, all as respects simplicity of language calculated for the meridian of childhood, "A Preacher of Universal Salvation" has studiously evaded them and attempted to divert the attention of your readers to something else which has no more connection with the only question which required an answer, than Mr. Balfour's letter to Dr. Beecher, has with "Mahomet's seven hells."

"Another Preacher" says it is unnecessary for him to "say any thing particular respecting Mr. Balfour, for we (two preachers) think Mr. Hudson has completely overthrown his whole system." Whether Mr. Hudson has, or has not, proved the existence of Dr. Beecher's hell, I am unable to say; if he has not proved its existence, the connection (if any there be) between the overthrow of Mr. Balfour by Mr. Hudson, and my questions submitted to "A Preacher of Universal Salvation" is not apparent, neither is it any more apparent that Dr. Beecher was (in his Lecture which elicited Mr. Balfour's letter) contending for our preacher's reformation hell, than it is that he was contending for "Mahomet's seven hells." But our "Preacher's" contend that Mr. Balfour's call upon Dr. Beecher to prove the existence of his hell, is a denial of the existence of another hell which Dr. Beecher neither believes in, nor has attempted to defend. That two hells are not one hell, we have the high authority of our "Preachers," who, (if we may believe them) are gentlemen of extensive information. They contend that the Calvinistic hell, and the hell which former Universalists believed in, are not one and the same upon the ground, that Calvinists believe hell to be a place of endless misery, and former Universalists, on the contrary, believed it to be a place of limited misery. If the reader doubts the fact, that such nonsense has been presented to the public by gentlemen who call themselves persons of extensive information, he is referred to their respective "replies to Frankfort." What should we think of one who contended that

the earth we now live on is not the same earth with the one inhabited by the Ancients, upon the ground that the Ancients believed the earth to be a stationary plain, whereas, we moderns believe it to be spherical, and in continual motion? If faith (opinion) is all powerful, as our "Preachers" seem to think it is, to change the properties of the subject embraced, then it would follow from their premises that the belief of Calvinists and other Unitarians, that hell is a place of "endless torments," makes it in reality what they believe it to be, and upon the same hypothesis, the belief of former Universalists that hell is a place of limited punishments, would in connection with the faith of their opponents make it an hell of both limited and of unlimited punishment.

Perhaps it will be objected that our "Preachers" have asserted that "former Universalist ministers believed in redemption from, nor out of an endless hell." The objection is admitted and their assertion will obtain them as much credit as it is entitled to, which is none at all. Every person acquainted with the writings of Chauncy, Winchester and Murray, know that they contended for redemption from or out of the same hell which Unitarians then as now contend there is no redemption from nor out of; and they also know that the difference in opinion between former Universalist and Unitarians in relation to hell, was respecting the doctrine of punishment, and not concerning the location of the place in which they both believed future punishment is, or will be inflicted. Our "Preachers" must have read with but little profit to themselves or to any one else, if they are ignorant of the fact that Mr. Murray believed in an hell of "endless misery," and that he understood and explained the sentence "depart ye cursed into everlasting fire," to apply to fallen angels (devils) whom he did not (like Winchester) believe would ever be "reformed in hell or fitted for heaven."

In relation to "Another Preacher's" hope "that Frankfort will acquaint himself more with his subjects," &c. I would remark that I have called upon "A Preacher of Universal Salvation" to distinguish between his own and the Calvinistic hell, and had my call been attended to, our "Preacher's" hope would have been anticipated. The Calvinistic hell has been so often and accurately described, that almost every child knows the way to it as well as does Dr. Beecher, or any other learned divine; but our "Preacher's" reformation hell, has been, and still is, kept in the dark; and my call upon "A Preacher of Universal Salvation" for light, has been no more regarded than was the call of prophets upon Baal for fire. If the hell which Dr. Beecher contended for in his Lecture which elicited Mr. Balfour's call upon him to prove its existence, is not one and the same with our "Preacher's" hell (And they say it is not) with what propriety do they contend that Mr. Balfour's assault upon Dr. Beecher's hell, was a simultaneous attack upon their own? Is their location such, that one cannot be demolished without endangering the existence of the other? If this question is answered in the affirmative, and correctly too, then it cannot, in truth, be denied that our "Preachers" have done well in tendering their personal services to Dr. Beecher, to repel an invader who has attempted to involve both their hells in one common ruin. But they should not have brought with them the whole order of Universalists; "for this is neither honorable nor fair, neither will it procure for them our thanks."

But does the location of the two hells, disprove Mr. Balfour's statement, that "but few Universalists believe hell to be a place eminently calculated to reform sinners, and fit them for heaven?" This must be shown before their location, or rather relation between them, can have any essential bearing upon my question submitted to "A Preacher of Universal Salvation," or prove to the satisfaction of the public that he has not misrepresented Mr. Balfour. If another preacher writes as he professes to do, for the purpose of enlightening the ignorant, he is requested to inform the public where and what his hell is, that myself and others who are "walking in the dark," may not only know what is orthodox Universalism, but be able to answer the inquiries of others concerning our faith. And I would further ask, (for it is as well to get out of the dark at once) suppose that after "another Preacher" has favored us with the desired information concerning his hell, and we are getting along pretty well in the light of it, some Calvinistic, or Musselman, Doctor should think our hell to be no other, than one of his hells of "endless torments," would the Doctor's belief prove it to be in fact, what he says it is, and make us "strange Universalists?"

In relation to "Another Preacher's" concluding paragraph, viz: "he (Frankfort) has neither treated his opponent like a Christian nor a gentleman," as it does not comport with my ideas of the character of a Christian and gentleman, to offer an opponent personal abuse for argument nor to return railing for railing, my remarks will be brief. I have replied to "A Preacher of Universal Salvation," with less severity than his unwarranted charges against a gentleman who is an honor to "his newly espoused brethren," could authorize him to expect. That Mr. Balfour is an acquisition to our order, and that he would be considered a valuable acquisition by any denomination of Christians whose tenets he should honestly embrace, and defend with the talents he has dis-

played in defence of the doctrine of Universal Salvation, it is believed few men of common discernment and candor will deny. I know "A Preacher of Universal Salvation," by his signature only, and to the character of his charges, and defence of them alone have I confined my remarks. What we ("A Preacher of Universal Salvation" and myself) have written is now before your readers, and to their decision I shall respectfully submit. If any thing has been offered in the present article unpleasant to the feelings of "A Preacher of Universal Salvation," I shall regret the circumstance. The necessity of associating his name with that of "Another Preacher," is too obvious to need apology; and I trust that "A Preacher of Universal Salvation" will do me the justice to believe that I have no design hostile to his peace of mind; and that he will charge the inconvenience (if any) he may receive, to his learned advocate, who it seems better calculated to "overthrow his own system," and that of his friends, than he is to "surprise" an opponent with any thing that bears the impress of argument.

FRANKFORT.

[For the Christian Intelligencer.]

SHORT SERMONS—NO. 2.

"He shall swallow up death in victory; and the Lord God will wipe away tears from off all faces," &c.—Isaiah xxv. 89.

Death has swallowed up the past families and nations of the earth. Death has spared neither age nor sex. The young, the comely and the strong, by the fatal arrows of disease, disasters and war, have fallen by death, and been swallowed up by the grave.

This has caused weeping and mourning to be heard in every land. The dearest connexions of life have been dissolved.—Parents and children, husbands and wives have been called to part. The wealthy, the honorable and the exalted have laid aside their professions, their offices, their authority, and descended to the dust.—The blooming countenance, the comely form, the active limbs have gone down to corruption. The king and the beggar have alike become food for worms.

Houses, cities and countries have been desolated of their inhabitants. The earth and sea have become vast grave yards which have swallowed up mankind from age to age.

Death comprehends all the evils to which mankind are subject in this mortal state. All the inward torment as well as the outward trouble may be denominated death. The guilty conscience, the unholy feelings, the painful reflections, and the murmuring thoughts form a mental death.—This is sometimes more distressing than the death of the body.

But our text assures us "that death shall be swallowed up in victory." That which has destroyed others, shall itself be destroyed. He who has conquered the most powerful conquerors among men, shall himself be conquered.

Death is called the last enemy of man, but this last enemy shall be destroyed.—What more gracious and heart-cheering tidings can reach the ears of the dying sons of men! This promise is connected with refreshing good things of the gospel covenant.

The covenant of grace was revealed to man soon after sin and death had entered our world. Man was soon swallowed up in trouble after he transgressed his Maker's command. He saw the bitter fruit of sin in the death of righteous Abel; and in the punishment of wicked Cain. He saw the earth filled with violence, and soon after he was swallowed up in death, the earth was swallowed in a flood of waters. The cities of the plain were swallowed in a flood of fire, and the Egyptians were swallowed in the red sea. Korah and his company were swallowed alive in the earth. Contending armies have been suddenly overwhelmed in death. Earthquakes and volcanoes have swallowed up multitudes of mankind suddenly. How many ship companies have been swallowed up amidst the stormy sea. What sorrow and distress have the living and the dying experienced. Where is the living mortal, who has not been made sorrowful by the ravages of death?

But amidst these gloomy scenes God proclaims good tidings to the dying children of men. "The Lord of hosts shall make unto all people a feast of fat things; a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined. And he will destroy the face of the covering cast over all people, and the vail that is spread over all nations." Here seems to be a promise of the universal spread of the gospel, which is compared to a rich and refreshing feast; and here, likewise, a promise of success attending the gospel, to enlighten and save mankind from ignorance and unbelief. Then follows our text, in which is promised the complete destruction of death, and the removal of all sorrow and trouble from the abodes of men; and the joy and salvation of all mankind. These promises are made by infinite love, and will be fulfilled by almighty power.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces: and the rebuke of his people shall he take away from off all the earth: for the mouth of the Lord hath spoken it. And it shall be said in that day, Lo this is our God: we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad, and rejoice in his salvation."

How can death be swallowed up in victory, if death is to reign eternally? If death is to have power over any of mankind forever, he gains victory over them; how then can thanks be given to God for a victory over death?

Paul evidently refers to our text, when he wrote to the Corinthians, that as in Adam all die, so in Christ shall all be made alive. At the resurrection, death will be swallowed up in victory.

It will be admitted that the feast is sufficient for all men, but many do not think that all will partake of it. But it seems to be as strongly impressed that all people, all nations, all the earth, shall have not only a feast provided for them, but God shall wipe away tears from off all faces, and the rebuke of his people shall be taken away from off all the earth. And then to make the matter sure, he adds, "for the mouth of the Lord hath spoken it."

When this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that it written, "death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin: and the strength of sin is the law: but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT. 11, 1829.

Election. On Monday next the election of Governor, Senators, County Treasurers, Representatives, &c., takes place in this State. Judging from the manner in which the gubernatorial contest has been conducted, we might conclude that the people will then be called upon to decide which of the two worst men in the State it is best to permit to write a Message to the Legislature, make nominations to the Council and perform certain other executive acts for the ensuing political year.

Kennebec and Androscoggin Canal. We have had in our possession for some weeks, the Report of Col. Abert, U. S. Engineer, upon the route surveyed for this canal, and the works of Internal Improvement connected with it: but have delayed noticing it until now for want of time and lack of room in our columns. Nor can we now give to the subject that space which we would wish, and its importance demands. It will be recollected by many of our readers, that it was originally contemplated to carry the canal through the Great Androscoggin pond and Dead river; but the ridge between that pond and Wilson's pond, was found to be of such expensive excavation that another route to the north west of it, and to strike the Androscoggin river 10 miles higher up, was surveyed last summer by Col. Abert. This route, although it makes 15 or 16 miles of additional excavation, yet as it carries the canal 10 miles higher up—adding thus much to the extent of the navigation, without a correspondent increase of cost, it is thought is greatly preferable to the original plan. Col. Abert says, that

By comparing these facts with those of my former report for the same object, it will be seen that the connexion, by the way now reported, is in every respect to be preferred, even if the views of this route were limited to a communication with the Great Androscoggin Pond, which is but fourteen feet and a half below the Little, and immediately adjacent to the same.

The whole length of this route from Chenery's mills in Livermore, to the Kennebec river in Gardiner, is 43 miles exclusive of ponds, in all about fifty miles. To accomplish this very considerable extent of inland navigation, it will be seen by the following extract from the Report that little comparative excavation, lockage, &c. is required.—The Report says:

From the facts herein exposed, it will be seen that a communication with the Androscoggin river above Chenery's mills, and the Kennebec at Gardiner, is to be accomplished by an excavated canal not exceeding nineteen miles, the trade passing the rest of the distance by means of the various ponds and streams; that, in the canal parts, the lockage will not exceed one hundred and eighty feet; and for the part in which the beds of the various streams are occupied, there will not probably be more than five dams requisite, with a lockage not exceeding thirty-three feet; and, in addition, an inclined plane to communicate with the Kennebec, and overcome the difference of level between the low tide of that river (or to a wharf which would reduce the same) and the water of the iron works pond, being about one hundred and thirty-four feet. The dams and locks of the stream parts to be made of timber.

The construction of timber dams is well understood in that country; are found to be very durable when well made, and are easily kept in repair.

In fact, I feel disposed to recommend locks of timber for the excavated canal part of this route; timber is so easily procured there, and at so little cost. Good workers in wood are numerous, but good workers in stone are very rare; and I be-

lieve it cannot be denied, that, unless stone locks are made of the best materials, and in the best manner, they are inferior to well constructed locks of timber, while their cost is much greater; and it is also extremely desirable to those who may become interested in this line, that its first cost should be reduced as much as possible. In those parts only where a series of locks may be required it may be found necessary to construct them of stone.

As no estimates of the cost of the necessary works are made by Col. A., it being no part of his duty to make them, we cannot tell with that accuracy desirable, what sum would be necessary to complete them. But from estimates of the cost of similar works made by experienced engineers—and the reports of the actual cost of others, which we have had opportunity of examining, we have been enabled to make calculations, which we are satisfied are not wide from the mark.—Taking the recommendation of Col. A. as the mode of constructing the locks, &c. to be adopted, we should think that the navigation to the head of Chenery's mills might be completed for less than 200,000 dollars. This to be sure seems to be a large sum of money, but taking into consideration the benefits which would result from the improvements, we are persuaded it would be money well expended. Hitherto there has been too much apathy existing in this State upon the subject of developing its resources and advancing its interests and its wealth. We have needed at the head of our State Government, an individual imbued with something of the spirit and forecast of a Clinton, to give a direction and an impetus to the dormant energies of the people. If our state government were to take hold of this work it might be completed without difficulty, and Maine would as a state share some of the honor and credit, which is now universally awarded, to many of her sister states and she would soon reap largely of similar benefits to those which are now realized, or about to be realized, by them. While other States, with resources scarcely superior, if indeed equal, are expending millions, raised upon their credit, she might surely, without any great danger of being charged with extravagance, invest a few hundred thousands. Let our government commence the good work upon this canal. Situated as it would be in the very heart of the State, its benefits would be very equally diffused. Nor is it at all unlikely that the general government, would lend its aid, for this is not a scheme, of a contracted nature. The proposed canal is in fact but a single link in a chain of splendid and extensive improvement, superior to any other practicable in New England, and it cannot be doubted, that were our state to construct this first link, that the Government of the United States would be well disposed to lend a helping hand to complete the whole. To give our readers, who are unacquainted with the fact some idea of the vast field of improvement, of which this canal forms a part, we present the following extracts, from Col. A's report.

From the foregoing report, together with the one of the 18th of February last, it will be seen that the views of internal improvement in the Eastern States contemplate a connexion between the waters of Lake Champlain and those of the Atlantic Ocean east of Cape Cod. To effect this great and national object, two lines have been surveyed. The first, or more northern, leaves Lake Champlain at the mouth of the La Moille, and, continuing its course in the valleys of that and the Black river, forms a junction with Lake Memphremagog, in a distance of ninety-six miles and one-eighth, with a total rise and fall of nine hundred and seventy-five feet 71-100th. From Lake Memphremagog, there are two ways of arriving at the Connecticut river: one by the valleys of the Clyde and the Nulhegan, the other by the valleys of the Barton and the Passumpsick rivers. The first of these has not yet been surveyed; but, from an examination, it offers greater facilities than the second. The second has been surveyed, and its details are the subject of a former report. It joins the Connecticut in the town of Barnet, is forty-seven miles long, with a total rise and fall of thirteen hundred and seventy-five feet 69-100th. The continuation of this line, in the valley of the Connecticut, from the mouth of the Passumpsick to the mouth of the Ammonoosuck, is yet to be surveyed. It then leaves the Connecticut at the mouth of the Ammonoosuck, and, crossing the State of New Hampshire, joins the Androscoggin river below the falls in the township of Maynesborough. The distance across this State, in the course surveyed, was found to be twenty-four and a half miles, with a total rise and fall of three hundred and eighty-five feet 82-100th. An adequate supply of water can be conducted to the summit.

From Maynesborough, the line occupies the river, with such facilities as its present condition affords, to the falls of Rumford. These falls can be passed only by a short canal and a series of connected locks.—From the foot of these falls the river will have to be used again to the contemplated canal from the falls above Chenery's mills, which will complete the connexion with the river Kennebec at Gardiner; and, from

Gardiner the navigation is good to the Atlantic for sea vessels.

We do hope that a political millennium will speedily arrive when, the only contest between contending legislators will be, who shall the most zealously promote the development of the resources of the State—its population and wealth, and advance its moral and civil condition.

College Honors. At the late Commencement in Middlebury College, Vermont, the honorary degree of A. M. was conferred on Rev. Samuel C. Loveland, a Universalist Clergyman in that State. This honor is no more than deserved; but Colleges generally, being under the control of the orthodox, have never been disposed to do that justice to the literary or theological attainments of Universalists that they have to preachers of other sects. We know some ministers of the Calvinistic orders who have been honored with a D. D. whose talents and theological attainments are not to be compared with those of certain Universalist ministers—the latter being confessedly the most "learned in divinity."

We are happy to notice that fewer honorary degrees have been conferred by Colleges this year than heretofore. This is well. The practice of conferring them for the sake of rewarding zealots or of making friends has greatly lessened their importance. We did expect, however, that our particular friend not far off, who, we understand, has for two or three years been making an interest with Bowdoin College for the purpose of getting the D. D., would have been gratified this year. "Hope deferred maketh the heart sick."

The degree of L. L. D. was conferred on Hon. William Pitt Preble, of Portland, Minister to the Netherlands, by Bowdoin College at its late Commencement.

We hear the Phi Beta Kappa Oration of Hon. Peleg Sprague, which was delivered in Brunswick the day after Commencement, spoken of very highly. It was considered the ablest, and most eloquent Oration that has been delivered before that Society. The difference in point of literary merit and general interest between the Oration of Mr. S. and that delivered last year by Rev. B. Tappan, we are told was very great, and much to the credit of Mr. S.

We perceive by the Vermont papers that Br. Loveland is a candidate for the Executive Council of that State.

A public dinner was given to Judge Story in Salem last week, on the occasion of his removing to Cambridge, where he is to take charge of the new Law Professorship.

We do not know when we have found the papers so barren of news, or any thing to make an editorial paragraph out of, as they now are.

Military Reviews. The Regiment of Cavalry under Col. Page and the Regiment of Artillery under Col. Craig, will meet at Readfield Corner for Review and Inspection, on Thursday, the 1st of October.

Accident. As Mr. Samuel Warren, of Monmouth, was crossing the purgatory bridge (so called) in Litchfield on Monday last with three horses and a chaise, one of the horses stepped his foot through the bridge, took fright and jumped on one side the bridge, the plank tipped up and the three horses and chaise were precipitated down about 15 feet into the water, which was about 20 feet deep. Two of the horses were drowned and the other swam ashore but was considerably injured, as was also the chaise. Fortunately the top of the chaise was turned back and Mr. Warren jumped out on to the bridge as the chaise was going down. [Comm.]

The Plague at New Orleans.—It appears by the following article copied from a New Orleans paper, that the yellow fever, the plague of that climate, is making appalling ravages in that city. Nor does the paper present the worst side of the melancholy picture, if private letters from thence do not deceive us. In one of the morning papers we find a letter stating that the deaths from 60 to 70 per day. At this rate, unless the inhabitants fly from the pestilence with one accord, New Orleans will soon become literally a city of the dead! N. Y. Com.

Yellow Fever.—From all the information that we are able to procure, we learn that this unusual and dangerous visitant of the city prevails to an alarming extent.—If the statement be true, for a few days past, from thirty to fifty have died each day, and those who it is reported constituted the greatest number of the subjects, were those Spaniards, that adopted this city, as a temporary asylum from the extravagance of Mexican democracy.

To find multitudes of fellow beings falling before us into the grave, a few moments after they have shewed the liveliest and healthiest aspect and when we are or hope to be secure is astonishing and lamentable. The youthful, the aged, the

powerful and the weak, yielding themselves a prey to its rapidly devastating force. Although disposed to weep with mourners, who may be spread over the world, and who will anxiously look towards New Orleans for the communication of the news of life or death, we will, in opposition to the usual course proscribed, advise those who are unacquainted to remain in the city. That the disease prevails, there is no doubt; and that the method of treatment, the advantages of attendance and the necessities of the patient are more abundantly procured here than elsewhere are truths self evident. There is at least equal liability to the infection by the disease in leaving the city at this time and double danger from the inexperience of medical attendants. Those who are untouched by the searching operation of the yellow fever, have now to stand and test their strength with its desolating powers.

Shocking.—Doctor Franklin endeavoring to kill a turkey by an electrical shock, received the whole discharge of the battery himself: when he good naturedly observed, that instead of killing a turkey, he had nearly put an end to the existence of a goose.

A lady in New London was recently thrown from a chaise, the wheel of which passed over her breast. Her corsets resisted the pressure and she escaped unharm. It would be no solecism to call this article of dress a coat of mail.

Nine shillings will carry a man from New York city to Saratoga Springs, but it is worth more than that sum to look after one's pockets and baggage.

Ban.—This word, as used in Germany in the eleventh century, signified a declaration of outlawry, which was intimated thus—"We declare thy wife a widow, thy children orphans, and send thee, in the name of the devil, to the four corners of the earth."

According to the Charleston Courier the best way to boil rice, is, as a potato should be boiled, *id est*, pour off the water when it is partly done, and then let it become dry to a certain degree.

TO CORRESPONDENTS.

"Yet Another Universalist Preacher" shall appear in our next.

MARRIED.

In Albion, by J. C. Washburn, Esq. Mr. Israel Owen, of China, to Miss Harriet Stratton, of the former place.

In Hallowell, Mr. Frederick Wells, of Augusta, to Miss Eliza Ann Cox.

DIED.

In Augusta, on Wednesday last, Mr. Daniel Hartford, aged 55.

At Elm Hill, Roxbury, Andrew Cunningham, Esq. of Boston, aged 69.

In Haverhill, Mrs. Susannah Lee, aged 69.

MARINE JOURNAL.

PORT OF GARDINER.

ARRIVED

September 6.
schr. Henry, Johnson, Kennelbunk-port.
schr. Catharine, Marston, Boston.
schr. Maine, Smith, Boston.
schr. Rob-Roy, Fowler, Newburyport.
schr. Boston, Blanchard, Boston.
schr. Lucy, Baker, Dennis.
September 8.
schr. Oaklands, Tarbox, Boston.
sloop Exchange, Sargent, Ipswich.
schr. Achash-Parker, Bennett, New-Bedford.
September 9.
SAILED.

September 3.
schr. Mind, Weymouth, Salem.
schr. Polly-&Nancy, Osgood, Newburyport.
schr. Camilla, Blanchard, Boston.
September 4.
schr. Mero, Perkins, Salem.
September 5.
schr. Only-Daughter, Philbrook, Salem.
schr. Don Quixotte, Caldwell, Salem.
September 9.
schr. Betsy-&Polly, Baker, Dennis.
sloop Packet, Tappan, Manchester.

CONSTABLE'S SALE.

TAKEN on Execution and will be sold at public vendue to the highest bidder on Saturday, the tenth day of October next at 10 o'clock, A. M. at E. M'ellan's Tavern in Gardiner, all the right in equity which John Sewall has to redeem the following described real estate, situated in Gardiner, being the west part of Lot numbered 67, containing about 26 acres, on the north side of the Cobossee Contee river, and lying on the road leading from the New Mill, (so called,) to the Horse Shoe Pond; being the same now occupied by said Sewall. For a more particular description refer to the plan of the Cobossee Contee Tract made by Solomon Adams, Esq. dated December 30, 1808. **EZEKIEL WATERHOUSE,** Constable of Gardiner. Gardiner, Sept. 5, 1829.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of Susannah Heath, late of Gardiner, in the County of Kennebec, widow, deceased, intestate, and has undertaken that trust by giving bond as the law directs: All persons, therefore, having demands against the estate of said deceased, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to **Wm. PARTRIDGE, Administrator.** Gardiner, Sept. 8, 1829.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. **E. F. DEANE.** Gardiner, Nov. 21, 1828.

GARDINER LYCEUM.

THE Fall Term at this Institution will commence on Wednesday, September 9th, and continue till December 23d. Candidates for admission must be at least twelve years of age, and qualified to pass an examination in the ground rules of Arithmetic, and the elements of Grammar and Geography. The studies of the next year will be as follows:—

FIRST TERM:

Commencing on the 2d. Wednesday in September.
Third Class—Arithmetic, Geometry, and Book-keeping.

Second Class—Chemistry, Mensuration, Heights and Distances, Surveying, and Rhetoric.

First Class—Political Economy, Mineralogy, and Astronomy.

SECOND TERM.

Commencing January 6, 1830.

Third Class—Book-keeping, and Algebra.

Second Class—Agriculture, Chemistry, Navigation, and Natural Philosophy.

First Class—Federalist and Spherics.

THIRD TERM.

Commencing May 5, 1830.

Third Class—Application of Algebra to Geometry, Trigonometry, and Calculus.

Second Class—Natural Philosophy and Drawing.

First Class—Natural History, and a general review of the studies of the course.

Lectures will be given on Natural Philosophy and Mechanics, on theoretical Agriculture, Chemistry and its applications, and on Natural History, during the second and third terms.

The Officers of the Institution are, **EDMUND L. CUSHING, Principal.** **KIAH B. SEWALL, Tutor.** **EZEKIEL HOLMES, Professor of Chemistry, Natural History, Agriculture, Botany, &c.**

The expenses are as follows. For tuition in the third class, it will be at the rate of \$12 per annum; and in the first and second classes, eight dollars per term, including fees for Lectures.

Board, including room rent and washing, one dollar and fifty cents per week—the room being furnished with a bedstead, mattress, table and chairs. If desirable the room will be wholly furnished by the steward, for which eight cents a week additional will be charged; and to students who room alone sixteen cents. Thus the expenses to a student who rooms alone wholly furnished, for board, washing and room rent, will be \$1.75 per week. Wood and candles to be furnished by the student.

A commodious work shop is prepared under the superintendence of Mr. PHILIP C. HOLMES, where all students who desire it, may be employed three hours a day; for which they will be entitled to five cents per hour in payment for their board. Those who are in some degree advanced and acquainted with the use of tools, will be allowed a greater sum per hour, according to what in the opinion of the superintendant they may earn. The Trustees having obtained more land, employment will be furnished on the farm during the summer upon the same terms.

The Third Class will study in the School room under the immediate superintendence of the tutor.

KENNEBEC ss—

WHEREAS Reuben Bean, Guardian of Levi Eldridge, Melitable Eldridge, Rhoda Eldridge, Eunice Eldridge, Betsey Eldridge, and William Eldridge, has presented an account of his Guardianship to the Judge of Probate, in and for said county, for allowance. All persons interested in the settlement of said account are hereby notified to appear at a Court of Probate, to be held at Farmington, in and for said county, on Thursday the seventeenth day of September next, and shew cause, if any they have, why said account, as exhibited, should not be allowed.

Given under my hand at Augusta, this twenty-eighth day of July, A. D. 1829.

H. W. FULLER, Judge.

NOTICE.

THE Copartnership lately existing between THOMAS GILLPATRICK, & Son, is this day, by mutual consent, dissolved.—All persons having demands against said firm, and also those indebted to the same, are desired to call on Thomas Gillpatrick, who is duly authorized to settle the same.

THOMAS GILLPATRICK,
THOMAS GILLPATRICK, Jr.
Gardiner, August 20, 1829.

NEW TESTAMENT LEXICON.

JUST received and for sale by P. SHELTON, a **GREEK LEXICON**, adapted to the New Testament, with English Definitions, by Rev. S. C. LOVELAND, price \$1 25. The design of this work," says the author, "is to facilitate the study of the New Testament in its original language, and to render it more accessible to my fellow citizens. It presents them the explanation of those words that speak the treasures of divine inspiration, in their native tongue." Gardiner, April 23.

BALLOU'S

HISTORY OF UNIVERSALISM. **JUST** received, and for sale by P. SHELTON, in Gardiner, and Wm. A. DREW, in Augusta, the Ancient History of Universalism, from the time of the Apostles, to its condemnation in the fifth general council, A. D. 553. With an appendix, tracing the doctrine down to the era of the Reformation—by Hosea Balloo, 2d. Price—bound in sheep \$1 20 cts. Gardiner, May 1.

THE NEW HYMN BOOK.

DESIGNED for Universalist Societies, compiled by SEBASTIAN & RUSSELL STREETER, for sale at the Gardiner Bookstore by P. SHELTON. July 6.

CHEAP ROOM PAPERS.

P. SHELTON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment. Also—A variety of handsome Fire Board paper—cheap. Gardiner June 17.

BLANKS—for sale at this office.

POETRY.

[From the Journal of Commerce.]

THE DEATH OF AN INFANT.

Thou hast all seasons for thine own, oh! Death.
Mrs. Hemans.

See that cherub sweetly smiling,
In its mother's fond embrace;
Half her cares and ills beguiling,
Thus to view its dawning grace.

In her ideal dreams all glowing,
Saw she not a form like this;
Such where tend'ring love bestowing,
She could harvest years of bliss.

Yes, her heart, in joy reposing,
Painted scenes with beauty ripe;
Scenes still fadeless and undying,
In the bright parterre of life.

Smile on, love, my kindest, dearest,
Death will touch none bright as thou!
Nought of blight thy mother feared,
Kind of heart, and fair of brow.

See thee with thy tottering paces,
See thee with thy lips and glee,
Ah! how soon a smile effaces,
Aught of sorrow, grief in thee!

Dream on, parent—but that pleasure
Soon shall show illusion's veil—
And thy voice, now music's measure,
Lose its tone in sorrow's wail.

Death! ah, must those lips now glowing,
Drop their sweetness in the tomb?
And thine eyes, such joy bestowing,
Lie eclips'd in cheerless gloom?

Yes, e'en now the infant's speeding,
"Dust thou art—to dust return!"
And the pulse of life's receding,
Wo! that soul hath ead' to burn.

But let not sorrowing sorrow
Cast thee down—thy hopes should rise;
Pierce the vista, lo! to-morrow
Brings thee met in yonder skies.

There, no more disease assails you,
Sire, nor child nor mother parts;
Nought of bliss extatic fails you,
God concentres heart and hearts.

MISCELLANY.

THE UNLUCKY PRESENT.

The Rev. Mr. L., minister of C., in Lanarkshire, (who died in the present century,) was one of those unhappy persons who, to the use of the words of a well known Scottish adage, 'can never see green cheese but their own heels.' He was extremely covetous, and that not only of nice articles of food, but of many other things which do not generally excite the cupidity of the human heart. The following story is in corroboration of this assertion.—Being on a visit one day at the house of one of his parishioners—a poor lone widow, living in a moorland part of the parish—Mr. L.—became fascinated by the charm of a little cast iron pot, which happened at the time to be lying on the hearth, full of potatoes for the poor woman's dinner and that of her children. He never in his life had seen such a little pot. It was a perfect conceit of a thing. It was a gem. No pot on earth could match it in symmetry. It was an object altogether lovely. 'Dear sake! minister,' said the widow, quite overpowered by the reverend man's commendations of the pot 'if ye like the pot see weel as a' that, I beg ye'll let me send it to the manse. It's a kind o'orra [superbious] thing wi' us, for we've a bigger ane, that we use oftener, and that's mair convenient every way for us. Sae ye'll just take a present o't. I'll send it ower the morn wi' Jemie, when he gangs to schule.' 'Oh! said the minister, 'I can by no means permit you to be at so much trouble. Since you are so good as to give me the pot, I'll just carry it home with me in my hand. I'm so much taken with it, indeed, that I would really prefer carrying it myself.' After much altercation between the minister and the widow on this delicate point of politeness, it was agreed that he should carry home the pot himself.

Off, then, he trudged, bearing this curious little culinary article alternately in his hand and under his arm, as seemed most convenient to him. Unfortunately, the day was warm, the way long, and the minister fat; so that he became heartily tired of his burden before he got half way home. Under these distressing circumstances it struck him, that if instead of carrying the pot awkwardly at one side of his person, he were to carry it on his head, the burden would be greatly lightened; the principles of natural philosophy, which he learned at college, informing him that when a load presses directly and immediately upon any object, it is far less onerous than when it hangs at the remote end of a lever. Accordingly, doffing his hat, which he resolved to carry home in his hand, and having applied his handkerchief to his brow, he clapped the pot inverted fashion, upon his head: where, as the reader may suppose, it figured much like Mambrino's helmet upon the crazed captain of Don Quixotte, only a great deal more magnificent in shape and dimensions. There was at first much comfort in this new mode of carrying the pot; but mark the result. The unfortunate minister having taken a by-path to escape observation, found himself, when still a good way from home, under the necessity of leaping over a ditch, which intercepted him in passing from one field to another. He jumped; but surely no jump was ever taken so completely in or at least into the

dark, as this. The concussion given to his person in descending caused the helmet to become a hood: the pot slipped down over his face, and resting with its rim upon his neck, stuck fast there; enclosing his head completely. What was worst of all, the nose, which had permitted the pot to slip down over it, withstood every desperate attempt on the part of its proprietor to make it slip back again; the contracted part or neck of the *palera* being of such peculiar formation as to cling fast to the base of the nose, although it had found no difficulty in gliding along its hypothecuse.—Was there ever minister in a worse plight? Was there ever *conventus* so unlucky? Did ever any man—did ever minister, so effectually hoodwink himself, or so thoroughly shut his eyes to the plain sight of nature? What was to be done? The place was lonely; human relief was remote, almost beyond reach. It was impossible even to cry for help. Or, if a cry could be uttered, it might reach in deafening reverberation the ear of the utterer, in any direction. To add to the distress of the case, the unhappy sufferer soon found great difficulty in breathing.—What with the heat occasioned by the beating of the sun on the metal, and what with the frequent return of the same heated air to his lungs, he was in the utmost danger of suffocation. Every thing considered, it seemed likely that if he did not chance to be relieved by some accidental wayfarer, there would soon be *Dath in the Pot*.

The instinctive love of life, however, is so omnipotent; that even very stupid people have been found, when put to the push by strong and eminent peril, to exhibit a degree of presence of mind, and exert a degree of energy, far above what might have been expected from them; or what they were ever known to exhibit or exert under ordinary circumstances.—So it was with the pot-ensconced minister of C.—Pressed by the urgency of his distress, he fortunately recollected that there was a smith's shop at the distance of about a mile across the fields, where, if he could reach it before the time of suffocation, he might possibly find relief. Deprived of his eye sight, he could act only as a man of feeling, and went on as cautiously as he could, with his hat in his hand. Half crawling, half sliding, over ridge and furrow, ditch and hedge, somewhat like Satan floundering over chaos, the unhappy minister travelled, with all possible speed as nearly as he could guess in the direction of the place of refuge. I leave it to the reader to conceive the surprise, the mirth, the infinite amusement of the smith and all the hangers on of the *smiddy*, when at length, torn and worn, faint and exhausted, blind and breathless, the unfortunate minister arrived at that place, and let them know (rather by signs than by words) the circumstances of his case. In the words of old Scotch song—

'Out cam the gude man, and high he shouted;
Out cam the gude wife, and low she pouted;
And a' the town neighbors were gathered about it,
And there was he, I trow!

The merriment of the company, however, soon gave way to considerations of humanity. Ludicrous as was the minister with such an object where his head should have been, and with the feet of the pot pointing upwards like the horns of the great Enemy, it was nevertheless, necessary that he should be speedily restored to his ordinary condition, if it were for no other reason than that he might continue to live. He was accordingly, at his own request, led into the smithy, multitudes flocking around to tender him their kindest offices, or to witness the process of the release; and having laid down his head upon the anvil, the smith lost no time in seizing and poisoning his goodly forehead. 'Will I come sair on, minister?' exclaimed the considerate man of iron, 'in at the brink of the pot?' 'As sair as ye like,' was the minister's answer; 'better a chap 'd the chaffs than dying for want of breath.' Thus permitted, the man let fall a hard blow, which fortunately broke the pot in pieces without hurting the head which it enclosed, as the cook maid breaks the shell of the lobster, without bursting the delicate food within. A few minutes of the clear air and a glass of the gude wife's bottle, restored the unfortunate man of prayer; but assuredly the incident is one which will long live in the memory of the parishioners of C.—

PREACHING WITHOUT NOTES.

In a little work entitled "Ratio Discipline, or the Constitution of the Congregational Churches," by the Rev. T. C. Upham, Professor in Bowdoin College, recently published by Shirley and Hyde of Portland, we find the following statement respecting the mode of preaching practised by the the Puritan fathers of New-England.

The earliest preachers of the Congregationalists did not use notes; their sermons were unwritten, although they could not be always called extemporaneous.—The first person in North America of Congregational sect, who is known to have used notes, was Rev. John Warham, a worthy minister of Windsor in Connecticut. Cotton Mather, to whom we are now indebted for this fact, gives us to understand, that Warham, by this practice, gave considerable offence to some judicious persons, who had never heard him. But he adds, "when they once came to hear him, they could not but admire the notable energy of his ministry." The preachers of the present day, pursue, in some respects, a middle course. Generally speaking, the more formal sermons, preached on the Sabbath, are written; but on other occasions,

as private lectures and conferences, they frequently preach without notes. And this course seems to give general satisfaction.

A remark of the celebrated Baxter, in reply to certain gainsayers on this subject, is perhaps worthy of being added here.—"It is not, (says he,) the want of abilities, that makes us use our notes; but our regard to our work and the good of our hearers. I use notes as much as any man when I take pains, and as little as any man when I am lazy, or busy, or have not leisure to prepare. It is easier for us to preach three sermons without notes, than one with them. He is a simple preacher that is not able to preach a day without preparation, if his strength would serve."

SISTERS AND MOTHERS.

There are ties which, like the invisible ties of conscience, bind man to the world with kinder affection, and are the last things forgotten when one leaves life.—The married situation may be one of pure and uninterrupted felicity: there may be no cloud in its whole happy horizon; it may be ever sunny, and flowers spring up in every season of life. But even these happy ones, who are in this elime of bliss, remember long and late the claims of a sister or a mother to their best affections. In the life of the solitary and single, those who are said to be doomed to an enuilelessness, the claims of a sister and a mother should hold strongly, not only upon their feelings but duties. Those kindnesses which men bestow upon their offspring and their wives, who possess them, and in them consecrate their best affections, are given by the unmarried to those who bear to them these sacred relations. In loving a sister there is none of that earthliness of passion which degrades the heart—in the devotion due to a mother comes none of the selfishness of men. The feelings inspired by both sister and mother are all derived from sources as pure as the divinity that inspired them.

Unexampled Abstinence.—Mr. Reuben Kelsy, a respectable young man of Fairfield, in this county, aged about 25, is said to have subsisted on nothing but cold water for more than forty days! His mind seems to have been partially abstracted, and he has chiefly kept his room, apparently averse to any intercourse with the world, for nearly three years past. The quantity of food taken by him for the last twelve months is supposed to be less than that required for the ordinary nourishment of an infant; but during the period first named, neither persuasion, threats, or force, have been effectual to make him swallow the least sustenance of any kind. Some particles of food, crowded between his teeth two weeks ago, were discharged from his nostrils directly after, and no further compulsion has been used. He is described as wasted to a ghastly skeleton; still he is thought in a great measure to retain his senses, and to enjoy the benefit of sleep. This afflictive case is believed to be almost unparalleled, and has thus far baffled all the efforts of medical skill.

Little Falls Gazette.

Anecdote.—An anecdote is told of a clergyman, who, some years since, was preaching not a thousand miles from the city of Charleston, one of whose sermons was thought to contain a number of personal allusions, and couched in terms of severe and unmerited rebuke. When the congregation was dismissed, a respectable portion of them retired to the porch of the church, under feelings of great excitement, where they awaited their minister, and as he approached them, they peremptorily demanded of him an explanation—upon which he deliberately drew from his pocket the sermon that had given offence, and said, "You perceive from the appearance of this manuscript that it was written long ago. Examine it. It is not interlined—nor has a word been preached to day that is not written in it. From notes on the back of it you will see that I preached this same discourse more than twenty years ago in the city of London, and in a number of other places, in the Island of Great Britain. I am, however, truly grateful that Providence has directed me in the selection of the subject, as it appears no less adapted to this meridian, than to that for which it was originally prepared. And now, gentlemen, if any of you consider that it contains remarks applicable to yourselves, I hope and pray that you may make a profitable improvement of them. I have no further apology to offer."

[Charleston Courier.]

Russian Houses.—All the houses in Moscow, says Roberts, seem to have been stuccoed with different colours; the roofs were either of wood, iron, or tin, and generally painted green. Almost every house is surrounded with endless tiers of pillars and piazzas. No view can be so truly diversified nor more astonishing and wonderful than that of this immense city. To admire Moscow, however, it should be viewed at a distance; from thence the churches with their numerous glittering domes and painted spires, seem to cloud the whole horizon. The appearance of the city from Kremlin, is truly fascinating. Hundreds, nay thousands of spires and cupolas, varying in size, form and colors, and grouped in the most irregular, and picturesque manner, strike the eye with delight, as well as with astonishment; while the solemn and constant tones of the numerous and ponderous bells, seem to echo and re-echo through the Heavens like distant thunder.

NEW AND CHEAP BOOK-STORE.

WILLIAM PALMER has this day opened a Bookstore, Circulating Library, & Book Bindery, in the new building opposite E. M. Lellan's Hotel, where he has a large assortment of *SCHOOL BOOKS & STATIONERY*. The following comprise a part of his stock:—Woodbridge & Willard's Geography, Morse's do., Cumming's do., Woodbridge's do., Kinne's Arithmetic, Colburn's do., Bezout's do., Smith's do., Webster's Spelling Book, Cumming's do., Juvenile do., National do., Walker's large and small Dictionaries, Primary Class Book, Reading Lessons, Murray's Grammar, English Reader, National Reader, Definition do., Popular Lessons, History of the United States, Blair's Rhetoric, Whelpley's Compend, Virgil Delphic, Cicero de Oratore, Excerpta Latinis, Titii Livii, Latin Reader, Latin Grammar, French do., Greek do., Sherevelii Lexicon, Flint's Survey, Bowditch's Navigator, Blunt's Coast Pilot, Watt's Hymns; Methodist do., Springer's do., Cottage do., Bibles, Common Prayer, Ink, Paper, Quills, Slates, Pencils, Penknives, &c. &c.

Also—A large assortment of *BLANK BOOKS*—consisting of Ledgers, Day Books, Records, Journals, Alphabets, Memorandums, &c.—all of which will be sold cheap for country produce, Rags or CASH.

BOOK-BINDING executed with neatness and despatch. Blank Books ruled and bound to any pattern at short notice and in a workmanlike manner. Old Books rebound at Boston Prices.

Gardiner, August 20, 1829.

COMMISSIONER'S NOTICE.

WE the Subscribers, having been appointed by the Hon. HENRY W. FULLER, Judge of Probate, to receive and examine the claims of creditors to the estate of STEPHEN JEWETT, late of Gardiner, in the county of Kennebec, deceased, represented insolvent, do hereby give notice that six months are allowed to said creditors to bring in and prove their claims, and that we shall attend to that service at the office of S. KINGSBURY, in said Gardiner, on the first Monday of the month of August, and five following months, from 2 to 6 o'clock P. M.

S. KINGSBURY, }
EDWARD SWAN, } Commissioners.

Gardiner, July 29, 1829.

GARDINER IRON COMPANY have for sale at their Store in Gardiner,
Mill Cranks, Rims and Spindles; Iron Knees, Stanchions, Cogs and Shives, Windlass Heads, House Pipe, Cast-iron Necks, Rims and Spindles; Crow Bars, Plough Moulds & Coulters, Axletree Shapes, Sleigh Shoes, Patent and Common Oven Mouths, Cast Wheel Hubs, Cart and Wagon Boxes;

1-2 3-4 and 1-inch LEAD PIPE—for Acqueducts.

Also—a large assortment of

IRON AND STEEL.

Old Sable, Swedes and English Round, Flat and Square, IRON; Horse, Deck and Spike Rods, by the ton or smaller quantity; Cut and Wrought Nails, Anvils, Vises, Circular Saws and Files.

The Forge and Furnaces are in operation and are prepared to furnish Forged Shapes, and Iron Castings, of any size or description. Their assortment of patterns are extensive, embracing most sorts of machinery now in use, such as Gearing for Cotton, Woollen, Grist, Filling and Saw Mills, Paper Mill Screws and Hay Press, Forge Hammers and Anvils.

Castings will be furnished at the shortest notice from any pattern that may be required, on the most liberal terms. Their Machine Shop is well calculated for fitting and preparing all kinds of machinery.

Orders for any of the above addressed to the subscriber will meet with immediate attention.

JOHN P. FLAGG, Agent.

Gardiner, Nov. 1, 1828.

TAILORING BUSINESS.

THE Subscriber would inform his friends and the public, that he has opened a Shop in the Old Masonic Hall, over Messrs. Shaw & Perkins' Store, in Gardiner, where he intends carrying on his trade. He believes that such is his experience, he shall be able to CUT and MAKE CLOTHES of every description in a style superior to that of any other establishment in the village; and his terms will be as reasonable as any in the State.

All work will be executed at short notice, and every favor gratefully acknowledged.

N. B. *UNIFORMS*, of any description, made after the latest fashions.—All applications for CUTTING attended to immediately.

ROBERT WILLIAMSON.

Gardiner, June 12, 1829.

HORSE FERRY.

THE public are respectfully informed that the HORSE FERRY BOAT at Gardiner Village, will be ready for the transportation of Passengers, Carriages, &c. across Kennebec River, on Monday the 24th inst. The rates of toll established by Law, are as follows:—for each foot passenger, two cents; each person with a wheelbarrow, hand-cart, or other like vehicle, three cents; one person and horse, six and a quarter cents; one horse and wagon or cart, ten cents; two horses and wagon or cart, twelve and a half cents; each team, including cart, wagon or sled, drawn by not more than four oxen, twelve and a half cents, and two cents for each additional beast; one horse and chair, sulkey or chaise, twelve and a half cents; each coach, chariot, phaeton, curricule or barouche, drawn by two horses, eighteen and three quarter cents; and for each additional horse, two cents; each stage coach, drawn by four horses, twenty cents; neat cattle and beasts of burden, exclusive of those rode upon or in teams, two cents each; sheep and swine at the rate of six cents per dozen.

The proprietors have spared no pains or expense to make the Ferry as convenient in every respect as possible, and will always employ civil and attentive ferrymen.

August 13, 1829.

CHEAP ROOM PAPERS.

SHELDON has recently received a new supply of Room Papers and Borders—some as low as twenty cents a roll—and from that price to a dollar—making in the whole an uncommonly good assortment.

Also—a variety of handsome *Fine Board patterns*—cheap.

Gardiner, June 17.

COPARTNERSHIP FORMED.

THE Subscribers would inform the public, that they have recently purchased the ESTABLISHMENT formerly occupied by CALVIN WING, *Machinist & Brass Founder*, where they will carry on the above business in all its various branches, under the firm of

PERKINS, NOYES, & CO.

They will keep on hand ready for delivery at very short notice,

CARDING MACHINES & PICKERS, SHEARING & KNAPPING MACHINES;

PAPER MILL, GRIST MILL, OIL MILL, CLOTHIERS, and all other kinds of

SCREWS.

Which will be furnished as low as can be had in New England. Also—Any kind of Iron Turning, of any size or dimensions done at short notice.

They having had a number of years experience in the above business, and having also engaged some of the first rate workmen, they feel confident that they shall be able to give general satisfaction to those who may favor them with their custom.

Wm. C. PERKINS,
JOSIAH NOYES,
MANTHANO NOYES,
CALEB B. BURNAP.

Gardiner, May 20, 1829. 6m.

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholera—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—a sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.
Mr. DANIELL—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.

Fittsfield, Mass. Nov. 1828.

DAVENPORT'S

CELEBRATED EYE WATER,

which has been used with great success.

WHEATON'S

ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—Price 3-1-2.

—ALSO—

WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; Waterville, by D. Cook and J. Alden; Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston. March 3, 1829. copy—11.

TIMBER LANDS.

AGREEABLY to the provisions of the resolve of February 2d, 1828, "for providing public buildings for the use of the State, and an additional resolve passed February 19th, 1829."

The following Townships and parts of Townships, will be sold at Public Auction, to the highest bidder, at the Land Office, in Bangor, on Tuesday the twentieth day of October next, at 10 o'clock in the forenoon (subject to the reservation for public uses provided by law) viz.

Township number 2, in the 13th range, west from the monument, according to the plan of Joseph Norris. Township No. 3, in the 7th range, and Township No. 5, in the 4th range, according to Joseph and Joseph C. Norris' plan. Also, Township No. 1, in the 9th range, and Township marked A, in the 11th range, and all that part of Townships numbered 4, in the 3d range of Townships west of the monument, according to a plan made by Joseph and Joseph C. Norris, which was assigned and set off to the State of Maine, by Commissioners, under the act providing for the separation of Maine from Massachusetts.

DANIEL ROSE, Land Agent.

July 3, 1829. 2c-ts

FIRST AND LAST CALL.

THE Subscribers having disposed of their stock in trade, and wishing to close business, most earnestly call on all indebted to them by note or otherwise to make immediate settlement, as all delinquent by the 20th of September, will find their demands with an Attorney.

GILLPATRICK & LOVEJOY.

August 25, 1829.

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